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SWEETNESS AND LIGHT

BEFORE it was thought possible for organised society to care for what used to be called the down-trodden, and before political parties had concerned themselves with the greatest gifts for the greatest number, religious bodies were troubled about social injustices. They of course ought to have been troubled, but nevertheless when no one else cared the religious bodies did care, and someday perhaps the story will be told about it.

Nineteenth century Unitarianism cared. It did so through mission churches. It still does so. Mission churches are not what they were, but through them, still, grand people with pitiful resources create sweetness and light.

Mission churches and institutions were built in areas where it was thought sweetness and light and more material benefits were needed. But by some quirk of imagination they were built to conform more or less to their surroundings. If the surroundings were drab then mission churches should be drab also. This was a quirk which not only applied to mission churches. By some inexplicable reasoning it was always supposed that church buildings, and frequently churches, should be less bright and clean—in the sense of cheerfulness and beauty—than homes. This was to be expected more in non-conformity than the traditional churches. It was probably a hangover from the spiritual gloom of the near past.

It is still supposed that there is something untoward in being really comfortable at a church meeting, or, as Mr. Bruce Findlow has pointed out in his two articles just published in this paper, in the Sunday School. Drabness covers all. And the modern child is likely to despise the spiritual poverty—even if he would not think and phrase it like this—which he must compare frequently with the standard of colour and beauty he finds elsewhere.

But sweetness and light will out, and it often comes from those who are given such wretched materials to work with, and who so frequently accept them without a murmur.

The Ideal and The Real

We have been privileged to print two parts of an address in this and the previous issue of the *Inquirer* delivered recently at a Unitarian mission. Save for a splendid effort to brighten the interior the mission is still what it was a hundred years ago. Sixty or more years ago, the speaker of the address, the distinguished scientist and agriculturalist, Sir John Russell, taught in the Sunday School. He is still remembered, and he has not forgotten. He has probably not forgotten for very sufficient reasons; and some of these are to be found in the fact that the whole of his life's work was influenced by what he found as a young man in a poor district of Manchester sixty years ago. And perhaps there is a kind of miracle in this. A man, one man, brought dramatically face to face with poverty, ugliness and disease, thought he could do something about it. And this man, one man, found that he had the power to do it.

It is a commentary upon the contrast between the ideal and the so-called real, or the history of man as it really is in its secret places, as contrasted with what public imagination—and the historians—supposes it to be, that a man like Sir John is, in the headline sense, unknown. At a safe guess he has prolonged more human lives, made it possible for more millions of people to live and live above subsistence level, than the Stalins and the Hitlers have destroyed. The great destroyers are regarded as the substance of history, the creative men as its accidents and incidentals. It is a commentary upon the essential anti-religious nature of passing events, that the great dramas of human life are sought in the major clashes of the so-called universal figures, and not in the humble men translating life-purpose into life-giving.

Incarnation

The real religious challenge, and all its secret powerful meaning, of "I come that ye may have life and have it more abundantly" has to be sought in the recurring miracle of the divine shaping itself within the purposes of those men who ask for nothing more than to be shaped by it. There is a continuous incarnation of God that looks for its own so that its own may belong to it. Of all the religious explanations of the mystery of human existence, no explanation crashes home with more certainty than the more triumphantly God is incarnated, the more man consciously belongs to God.

In this sense to speak of the death of religion is to speak of the death of man. To live nearer to the verities of religion is to speak of the life of man. That, simply, is the human choice. In all the complexities of life forces there is no other. That is why religion and all its obligations will beat at the doors of those who wish to listen.

Mission churches, among others have listened, and no one can trace the thread of their accomplishment. It sometimes partially becomes apparent in the lives of such men as Sir John Russell.

THE REMEMBERED PAST 2.

By Sir John Russell

(Below is the second part of an address (abbreviated) given by Sir John Russell on the occasion of the centenary celebrations of the Rusholme Mission, Manchester.)

I HAVE been looking back on those days of more than 60 years ago. Very happy for those of us who lived through them, however dull they may seem when you are told about them. But we must also look forward. Time goes relentlessly on and life is passed at an ever increasing rate. Life has been completely transformed in the 65 years since I first came here. Where we had only horses and bicycles you have motor cars and airplanes, in your houses telephones and electric light, radio, television, none of which we had. Some indeed we never even dreamed of. Where we laboriously added and multiplied, you have marvellous computers like the new one the University is getting that can do a million additions in one second. And a prodigious mass of knowledge has been accumulated about the world in which we live and the Universe of which we form a part; a mass so great that no one can possibly assimilate more than a minute fraction of it. The Universe is now known to be vastly larger than ever we thought in those early days. Our little system of sun and planets is only one of many millions in our group of stars. Those that we can see, we thought they were all. But it is now known that there are millions of other groups or galaxies as they are called, each, like ours, containing millions of stars.

We cannot ourselves see them, but a modern powerful telescope shows them. Many are so far off that the light from them has had to travel for millions of years before it reaches us, although it goes at the rate of 186,000 miles a second. We see them, not as they are now, but as they were millions of years ago. Each group keeps its own stars to itself, but the different groups are flying away from each other at a terrific pace. Some of them even at the rate of 200,000 miles a second—40 times the distance between London and New York. We, ourselves, are moving at a great pace, and within our own group we are running a course on our own, swinging round it. We think we have been sitting here quite still, but before we leave we shall have travelled more than a million miles, coming we know not whence and going we know not whither—an express train doing 60 miles an hour day and night without a stop would take two years to cover the distance that we are covering during the short time that we are here. But the strangest part is that the speed is getting greater and greater all the time. What does it mean? Where shall we end? No one knows.

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Strange and mysterious as this is it becomes stranger and more incomprehensible still if you look down instead of up. To the small things instead of great. Much of my working life has been spent in studying the soil. If you look at a lump of earth you would say it is completely lifeless. But modern scientific instruments show that it is not. A single saltspoonful of ordinary soil often contains more living things than there are men, women and children in the whole world. It is a completely different world from ours. Many of its inhabitants are so small that a quarter of a million of them could sit comfortably on a pin's head. But these living things, too small for us even to imagine, are giants compared with the atoms of which the soil is composed. The atoms are so small that millions of them could sit on the point of a pin.

We used to think that they really were the end, that nothing could be smaller, and so I used to teach my students at the College. But it is now known that the atom is really a complex body rather like a big empty bladder containing a few very minute particles that occupy space not because they are big, but because they are swinging about so quickly. They have terrific energy—the energy of the Bomb. To one of these particles the atom would appear tremendously big, although to us it is incomprehensibly small. If the atoms were packed with these particles instead of having only a few of them the soil would become so heavy that a thimbleful of it would weigh more than 40,000 tons. Actually there are in outer space bodies called White Dwarfs made up of such colossally heavy material, but it is unlikely that we shall ever catch one of them. For the moment these small particles seem to be the end, but we never know what tomorrow will bring forth.

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But what does it all mean? Where in this incomprehensible Universe, only a minute fraction of which is within our understanding, where do we human beings come in? There have been many theories, but broadly speaking they fall into two groups. One is that the Universe was created some 5,000 million or more years ago, fitted out with laws, and left to their operation with no particular purpose and no guidance, just left to chance. On this view we are simply like puppets drifting aimlessly at the mercy of forces hopelessly beyond our control. The other view is that there is a purpose, a Plan in all this complex maze of wonders, although we small creatures cannot see it. Science cannot decide between these two ideas, but we know that the idea of chance governing the Universe does not work well in practice, it leads straight to the Law of Jungle: get what you can, while you can. The only way in which you can make sense out of the Universe is to believe that there is a purpose behind it all, that there is a Plan and therefore a Planner, an infinitely great Mind, in a word, God. Science gives no help in finding out anything about him, but the great Teachers from Christ downwards have done so, and we know from long years of experience how faithful their guidance is.

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One of the most helpful features of today at our Universities is the interest taken in the Christian religion by many of the ablest students. The men and women who will be the leaders of tomorrow. You too, our successors at this Mission, must do the same. Make this Sunday service the mainspring of your activities here. Never has a generation been so richly endowed as you. But never has a generation had to face such difficulties as confront you. Changes of the most momentous character come with such bewildering rapidity that you hardly have time to adjust yourselves to them before something else comes along. Science and technology are daily achieving more dazzling marvels, and have so completely captured our imagination that we are apt to forget their limitations, for they are strictly limited in what they can do. They bring vast wealth, but not happiness; they teach us much, but they give little help on those vital moral and spiritual matters that lie at the root of so many of our problems today. They have no answer to the great question: what is the purpose of all this incomprehensible Universe, of our lives here? They give little guidance to young people about the conduct of their lives except on physical matters; they have small comfort for those in mortal trouble and no consolation for those in the shadow of death. For all these things men in all ages have turned to religion and for nearly two thousand years the Christian religion has proved unfailingly helpful. Hold fast to the warning given by Christ himself: that it profits a man nothing to gain the whole world, if he lose his own soul.

(Concluded)

Retirement of The Rev. Wright Broadbent

After many years of tender shepherding, two Suffolk churches, Bedfield and Framlingham, are having to adapt themselves to changes, as their minister, the Rev. Wright Broadbent, has retired. For 33 years he has worked among them, an example of "the right man in the right place", recognising the typical needs of country people, yet consistently reminding them of that liberal attitude to religion in which they must needs stand out somewhat from their district. The recent Anniversary Services were taken by the Secretary of the Postal Mission, Rev. R. H. Barker, and The Treasurer of the Mission, Miss Griffiths, also went down for the week-end. Thus it was possible to discuss plans for the future of these two "Postal Mission churches", who must now, probably, discharge more responsibilities themselves than fell to them while Mr. Broadbent and the late Mrs. Broadbent were so unreservedly at their service.

A BEAUTIFUL NEW CHURCH

OPENING OF THE CROYDON FREE CHRISTIAN CHURCH AND HALL

Report By David Shelton

CROYDON Free Christian Church was bombed four times during the war, but the indomitable congregation met continuously for worship, sometimes in Dennett Hall, sometimes in the damaged building. For the past thirteen years services have had to be held in the vestibule of the old building, but in spite of limited accommodation the Church has increased, both in number and interest.

Saturday, October 17th, was indeed a happy day for the Croydon congregation. The opening of the New Church and Hall on the new site in the town centre was the culmination of five years determined effort by the Minister and committee, and patient waiting by the members. The new building is in a delightful contemporary style, the approach side being mostly window space, and the interior pleasantly decorated in light pastel colours. Physical comfort is ensured by the padded, cream-coloured seats, which were presented by members of the Church. There are three stained glass windows, towards which the congregation looks, and beneath is a central mural in relief, symbolising the essential nature of the spirit.

The Church was full to capacity for the Opening Proceedings. The Chairman, Mr. R. A. Dunk, welcomed members and visitors, and spoke of the history of the Church, and the committee's decision to have the new building of contemporary design. He paid a tribute to the architects for their patient and helpful cooperation throughout the difficult stages of planning, and to the generosity of the members, who provided the furnishings. Mr. Dunk said he thought the "Up-to-the-minute" style of the building was symbolic of the Unitarian search for Truth and Understanding, and expressed the wish that the new building should become the home of a Church in the real sense of the word—a devoted body of people.

The Rev. A. W. Vallance, President of the General Assembly, declaring the Church open, said that of the four new Unitarian Churches opened this year, this was the only completely modern building on a new site—a delightful building of which the congregation could be proud, and which would be made a holy place by their spirit. The Mayor of Croydon, Alderman H. Lock Kendell, congratulated the committee on the style of the Church, and said that the Borough were obliged to them for developing so beautifully a site in the centre of a town engaged, itself, in extensive development on modern lines. No municipal centre, he said, was complete without churches.

Congratulations and good wishes were conveyed by the Rev. A. Bernard Clark on behalf of the Croydon Free Church Federation; by Mrs. A. Long, President of the London District Provincial Assembly; by Miss M. Stephenson, National President of the Women's League, and by Mr. Redford Harris of the Society of Friends, who have a new Meeting House on an adjoining site. Mr. Harris expressed a neighbourly welcome and presented the congregation with a Visitors' Book—a gift from the Croydon Friends.

Mr. David Nye, the architect, said that the style of the Church was unusual to him, but he was greatly assisted because, throughout the difficult stages of planning, he felt he had the trust of the committee. The secretary, Mr. J. S. Low, thanked the many people who had helped in the planning and building of the Church.

The Service of Consecration was conducted by the Rev. Roger Thomas, a former Minister of the Church, and the Lesson was read by the Rev. A. B. Downing another former Minister. The Address was given by the Rev. W. Waddington, London District Minister, and a Prayer of Consecration was said by the present Minister, Rev. J. P. Chalk.

The opening of this fine new building marks the beginning of a new era in the history of Croydon Free Christian Church, a friendly congregation devoted to their Minister and his wife, to each other, and to "The building up of a pure and righteous life". The new Church and Hall now provide greater opportunities for expansion for the Fellowship Forum, the Women's League, the strong YPL group, and for the Sunday School, led by the beloved Miss Breens.

THE BOMBSHELLS

Sir: One thing that readers of *The Inquirer* must have noticed is the casual way in which some contributors can drop the most enormous bombshells.

Religion has been followed by men and women for thousands of years, Christianity for nearly two thousand years, and Unitarianism for perhaps a few hundred years. Apparently all the immense amount of time and energy spent in this way may have been spent in vain. For (The Nature of The Game—The *Inquirer*, October 17th) we find that we have to wait for the findings of the linguistic analysts to know whether "... religion is nonsense, a form of self-deception, an extension of poetic licence or something with a special validity of its own ...." Incidentally, we are not told how long we have to wait. At a guess I should say a thousand years at least.

Most of us who read *The Inquirer* must be members of comparatively small groups (small in relation to the size of our town, etc.), who are trying to maintain churches, and even to expand them, in the face of modern apathy and atheism. This is, really, a state of war. In fact, in the realm of religion a war is always in progress. Our present age is afflicted with a materialism that may never before have been equalled. Churches are, or should be, in the front line of the war against this materialism. In this war the situation is always desperate, and the folk who are trying to help in the fight need to have their morale maintained at the highest level. Imagine a war, however, in which all the troops are volunteers, and free to leave the battlefield at will. In the official news-sheet issued to the troops someone is allowed to remark casually that the whole war may be a waste of time ("... our chaps are working on the question now ...."). What a simply wonderful way to boost the morale of the army!

We are constantly being urged by the G.A. and by our district associations to take sufficient interest in the movement to arrest the closure of churches, to raise the stipends of Ministers and even to try to make it possible to open new churches. For this, real interest and devotion and (dare I say it without being linguistically analysed) FAITH, are needed. We need that faith now, and cannot wait for the findings of the linguistic analysts. In any case, we know instinctively that the basic faith that we have does not depend upon intellectual considerations, however much intelligence can help in its practical applications. Religion is, as I understand the Rev. T. Wardle to have said in *The Inquirer* of September 26th, going with Jesus into the wilderness or up the mountain with Elijah. All who have a faith at all have gone some way with Jesus into the wilderness. Some, like myself, have not dared to go very far. Others have gone much further. But however far we have gone we have returned with a basic certainty that is something quite other than intellectual comprehension. Just as it was not gained by intellectual enquiry, so it is unlikely to be upset by intellectual enquiry. In fact, it may not be formulated into a theology at all, for why should it? Theologies, beliefs, etc., are probably never simple statements, but are *answers* to *problems*, and problems are spiritual ills caused by our human condition. Beliefs, then, are reliefs for spiritual complaints. In our human condition we may need some beliefs to help us along, but our longer view can look forward to the condition of spiritual health in which no beliefs are needed (surely there is no theology or philosophy in Heaven?). But whether or not we have beliefs we must have that fundamental faith that knows that the religious quest is worth while, and we should no more think of doubting it than we would think of lopping off the branch of a tree upon which we are sitting.

We are rightly proud of the spirit of free enquiry in our movement, but surely there is a limit? One expects penetrating and fundamental criticism from *outside* the movement, but one does not expect to see the very roots of our faith threatened with an axe by a writer in our own publication. The Unitarian movement is already deeply committed with organizations, Churches, Ministers and congregations. It should also be deeply committed spiritually. That being so, cannot the official organ of the movement take for granted the answer to the question whether the religious quest is worth while, and limit its enquiry to considerations of the best ways of fighting the battle for religion?

In addition, can we not trust our own spiritual perceptions, or do we have to wait for all the linguistic analysts, logical positivists, the rest of the philosophers, the scientists, psychologists—in fact every professor from Wittgenstein to Teddybloggs—to give the "all clear" before we proceed?

Preston Yours, K. S. Esgate.

FAITH AND REVIVALS

By C. Bintcliffe

IN one of the earlier chapters of Cronin's terrible novel, Hatter's Castle, is the scene where Margaret, the wife of the monstrous James Brodie, is gloomily despairing the spiritual condition of her daughter Mary. She presses on her a volume of sermons, instructs her to read them and later asks in affectionate reproach, "Do you feel yourself firmly on the rock yet?" To Margaret Brodie, and to many others, the authenticity of personal faith is measured by the intensity of feelings. When our feet are firmly on the rock, we shall feel it and by that feeling we shall know.

Many well known hymns and forms of religious witness emphasise feeling again and again. Charles Wesley sings, "My God, I know I feel Thee mine". John Ernest Bode sings, "Oh let me feel Thee near me". The evangelist, in the revival campaign cries out, "You can know and feel the presence of God and the power of His forgiveness".

Let us make no mistake about it. Faith which has feeling, and which is preached with passion is certain of a hearing. Religion which has zest and thrills makes a contagious impact. We do not need the help of a psychologist to realise that when strong feelings are connected with beliefs, whether religious, social or political, the message is the more eloquent and vigorous.

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Feelings can be as real as arms, legs and faces. Emotion can arouse physical changes, it can colour our judgments, and drive us to deeds which detached reason would hesitate to consider. To feel intensely is to feel more alive. And if it is true that life is a correspondence with environment it is surely true that a lessening capacity for feeling is a sign of impending mental and spiritual deadness.

It is significant that the poets who move us with the magic of words were highly sensitive people. It is significant that those who make worthy and lasting impacts to life and thought have a deep capacity for feeling. A fine sensitiveness was a human characteristic of Jesus of Nazareth. Deeply he felt the impact of others about him. When the disciples sought to drive children away, he drew them to himself in compassion. When men looked on a sinning woman and avoided her, he looked on her with understanding insight. When men spoke of a rigid law making God, Jesus spoke of a living Spirit. When men saw the sordid sacrifical trafficking in the Temple Courts they were not appalled, but he was. His outburst of anger was the measure of his feeling of God's holiness. He felt deeply, yet never is he regarded as emotionally unstable. The word picture he drew, his telling shafts of irony, his subtle humour, his concern for others in his hours of frightful physical and spiritual anguish are the evidences of one with an intense capacity for feeling. Feeling was part of his nature as it is part of ours.

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It is not unnatural then, to find emotion and feeling linked with something so profound as religion. There is every reason why it should be, for in many of the activities and aims we share with others, feelings are involved. It is a shared enthusiasm which draws a sporting crowd. It is an appeal to the varied human emotions which lie in many attractive advertisements. The delineation of human smiles, tears and satisfactions adorn the advertisements of food, clothing and household necessities. In hundreds of ways our emotions are played upon. The successful book, play and film rests largely on the power to make us feel, and even a little reading of the history of religious revivals show how success follows the arousal of religious feelings. John Wesley's methods were quite in line with modern salesmanship. In his vision of God's power and man's misery, he worked with impassioned eloquence on his hearer's emotions of guilt and fear, and then told the glad news of acceptance and cleansing. Nor is the validity and the sincerity of such witness be questioned. Yet faith, which goes no further than feeling, is not enough! Emotion is like the starter of a car engine. It gives the initial burst of power, but what matters then is the car's destination, the driver's skill and road sense.

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So it is with faith. So it is with religious revivals. Whilst it is true that the Evangelical Revivals saved England in the days of spiritual inertia, they made but a partial impact on the social conditions of their day. Men sang, "Hallelujah", "Praise the Lord", "Glory for me". Hundreds of religious causes sprang to life. Churches and chapels flourished like bay trees in an Industrial Revolution which cried aloud for dedicated wills and minds. Though it is true that the Trade Unions and the Labour Movements were born from the Revivals, that high tide of religious fervour did not concern itself half enough with the growing industrial slavery. Feeling saved the heart of man, but left his social freedom, his mind and will in chains. Some of that fervour resolved into a pious respectability on which there is a smell of death.

It, maybe, that similar opportunities will arise in our own generation. The Revivals with all their massive and well meaning publicity are here. Faith with its feelings may well surge through the empty vanities of our day. We can rejoice in the possibility, but if revivals give only an individual elation they will stop. They will stop just there.

They will stop for the same reason that scores of churches and chapels are closing, namely, that they cease to make any impact on the world round them. Revivals are necessary. A faith which has feeling is alive, but a feeling-faith is not the whole measure of ourselves in committal to God's Will and Purpose.

THE SUNDAY SCHOOL IN A REAL WORLD

By Bruce Findlow

(Mr. Findlow, the minister of St. Mark's Unitarian Church, Edinburgh, concludes his article on the Sunday School.)

What shall we Teach?

WE have children for perhaps an hour a week for, say, forty or forty-five weeks of the year—for ten years. It is not very long. We cannot give them everything. We cannot even give them a complete religious education (for their age) in such a short time. What shall we teach? It is a matter of deciding what we shall not teach—and here I am assuming that the children in our Sunday Schools are those of our own church members.

We should *not* have to teach behaviour and moral standards—there are parents and homes to do that. We should not have to teach natural history, secular history, literature or music in Sunday School. Our concern is with religion and church life in quite a narrow, yet liberal sense. We have to know what religious instruction our children are receiving in day school. Most of it we shall not like or approve, I fancy. But it would be wrong to use our limited time, and wrong in other ways also, to contradict or correct this orthodox instruction. What we have to do is to set it in a wider and more liberal context for our children—showing them for example the heroes and thoughts and achievements of the non-Christian faiths, and showing them that religion is life-accepting and life-affirming, having to do with a great deal more than holy scripture and moral prohibition. Incidentally, to do this we need to know how day schools teach about other faiths. Quite often it is taught that there are these other faiths, interesting and worth a look at, but of course they have all been superseded by the Christian faith. Day school religious training must be taken into full account in all our Sunday School work.

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We also have to think about the things which our children cannot learn anywhere else but in our Sunday Schools. Where

else will they learn about Unitarianism in general, about our General Assembly and District Association, about their own particular church ? Its history, its architecture, its management and its modes of worship ? The first Sunday School class I ever had was a group of girls of 12 to 15, all of whom had been in the Sunday School from about five or six. They had never examined the organ, the galleries, the pulpit and other parts of the church. It was not their church in any real sense at all ; they knew less about it than about the parish church where they went sometimes from school. We had a central pulpit, but when they were set to draw a plan of a church on one occasion, all of them showed an altar with a cross, and a pulpit over at the side—the parish church arrangement !

We should certainly teach Unitarian background, and it can begin quite early, for it has to do with tangible things like buildings, and it has its own stories and heroes.

Finally, many Unitarian children, especially in city churches, suffer from religious isolation. Between Sundays they may not meet another Unitarian child ; almost certainly they will be the only one in their school class and possibly in their neighbourhood. They are not many in number. We have to temper this isolation as best we can, by the active Unitarianism of their parents, by bringing them to Unitarian gatherings, perhaps by some mid-week house gatherings on a neighbourhood basis, perhaps by some denominational newspaper for children and young people. It must be very hard indeed for our children to want to grow up as Unitarians when they belong to a Sunday School of twenty and live in a city of a quarter, a half, or a full million people.

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To end, the kind of Sunday School we need is impossible with our present attitudes, *but*—

Give the Sunday School a reasonable share of church funds for its work ;

Expect the active interest and help of parents, in teaching perhaps, but at any rate in advising and help with materials, decoration and equipment ;

Claim a more active interest from the professional teachers in our churches—not to teach on Sunday unless they have the vocation for it, but to help with lesson, material and technique ;

And expect the active interest of the minister, especially for advice and help as to what is taught and in the follow-up work of his own class and in the U.Y.P.L. or its equivalent.

With labour and responsibility shared and spread, a real Sunday School for a real world is surely possible. The test of our work seem to be these : Do our children enjoy Sunday School ? Do they feel that they belong in Sunday School and in the church ? Do they want to go on higher in its life ? Do their parents value it so much that they encourage regular attendance ? Are our children better equipped to live rich and useful lives when we in Sunday School have done all we can for them ?

Nothing is more important than our care of children as Unitarian people, at home, at Sunday School and in church.

The Old Acacia Tree

There is only one tree left in the High Street, Warwick. It, with various bushes and overgrowth used to nearly hide the old, rather derelict looking Unitarian Chapel whose story goes back to 1635.

The Local Authority having seen the front garden cleared, new notice boards up and an air of general cleanliness and use restored have served notice under " The Tree Preservation Order " " Spare that Tree ".

This we are glad to do and lovers of Warwick as well as all those interested in this ancient Free Religious movement will be glad to know of the efforts being made for the full restoration of the building's safety and beauty and its wider usefulness.

Sunday services are being held regularly under a resident minister, the Rev. H. Maguire, B.Sc., 7 p.m. summer time, 3.30 p.m. winter time, and visitors Sunday and weekday will find welcome as well as literature at their disposal.

COMMENTARY

By Tom Wardle

Class is dead, long live class

IN the light of all the post-election reappraisals, I have been having another look at one of the most extraordinary books I have ever read. It is Michael Young's " The rise of the meritocracy " (Thames and Hudson, 15s.). Dr. Young is a sociologist, one of the recent group of writers sympathetic to the Labour Party who have found it necessary to attack some of the assumptions of its leadership.

This book deals with the question of " equality ", an old-time slogan of the Left now being largely abandoned in favour of " equality of opportunity ". The children of miners and dockers are growing up to become physicists, doctors, managers. Gradually our society moves from a society based on hereditary rulership to one based on the supremacy of talant. Since the Civil Service takes over increasingly the responsibilities of social administration, since entry into it is by competitive examination and since talent is no respecter of class, governmental power passes to the qualified. The professions follow suit ; so now does industry.

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This does not imply that the hereditary ruling class does not have clever children ; but the criterion of their employment in these grades of occupation will be their merit, not their birth. They will rub shoulders with others equally talented but of different birth. Regardless of the fortunes of finance or the speculations of economic theorists the climb of the intellectual to dominance in our society goes doggedly on. Young thus sees our educational system as of more fundamental significance for the future of the country than the machinations of capital and labour.

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The rule of the meritocrats. To some it may appear just, laudable, desirable. But is intellectual qualification alone sufficient to elect a man to exercise authority in a state or private profession ? One expects that the reply will be no. There is also the question of his character, his suitability to rule. How is this to be measured ? Personality tests ? Who is to set the tests ? According to what conception of personality based on what presuppositions ? The problems inherent in the selection of candidates by personality test are most wittily and capably set forth by William Whyte in " The Organisation Man."

Together, Young's book and Whyte's book give an insight into the personnel problems of transatlantica. Those who are worried about the way we select our ministers might do well to read both books.

Sahara protest

It is now two years since the Unitarian Harold Steele tried to get out into the British bomb test area round Christmas Island. He was not successful, nor were his American colleagues who made two attempts by boat to enter the U.S. test zone. But their efforts made newspaper stories all over the world and doubtless awakened widespread interest in the problems of fall-out and nuclear weapons.

This month a small team of protesters is to journey overland to Reggan in the French Sahara, there to seek to interpose their bodies between the French atom bomb testers and the fulfillment of their plan. It is a youngish team, including Frances Hoyland, son of the late John Hoyland of Woodbrooke, known to Birmingham Unitarians. The Rev. Michael Scott is flying from the U.N. to take part.

The group has sent a letter to General de Gaulle explaining its intentions . . . " to try to discourage the technicians at Reggan from conducting the test . . . and rouse the conscience of people everywhere ".

Pastoral challenge

We can expect important developments in the field of psychological illness. The new Mental Health Act will in practice make certification less common and also exclude from hospital treatment a whole range of people suffering from inadequate personalities. This latter group, which includes the psychopaths, is no longer to be regarded as technically mentally ill except up to a certain age. After that they will be subject to ordinary process of law for misdemeanours.

The effect of these changes will be to throw more responsibility for the care of the mentally poorly and morally delinquent upon the open community. This includes ministers of religion and members of churches. The pastoral guidance of the morally deficient is an exacting task (I surmise that medical people have rejected this problem because they can get nowhere with it).

A most serious responsibility rests upon our Colleges and denominational agencies to see that ministers are personally and intellectually prepared to cope. This is especially vital in view of the weakened social status of the ministry and the widespread hostility to religious therapy in psychiatric circles.

Items

* A Church of England committee recommends that suicide should no longer be a crime. Booklet, "Ought suicide to be a crime" Church Information Office, 2s. 6d.

* Congratulations to the Modern Churchmen's Union on holding an important conference on "Life and Death", and to Rev. Clifford Rhodes for a spirited defence of religious liberalism in "The Guardian". Mr. Rhodes gave this year's impressive Essex Hall Lecture. His address to the MCU will shortly be published.

* Two important Quaker publications: "Between God and History"—an attempt at a contemporary exposition of Quaker theology, by Richard Ullman (George Allen and Unwin, 21s.); and The Swarthmore Lecture, "The Castle and the Field", a contrasting of traditional religion with the open religion of immediate experience, by Harold Loukes (George Allen and Unwin, 4s. 6d.).

* An annual public lecture on some aspect of New Testament studies is to be endowed at Manchester University in memory of the late Professor T. W. Manson.

* I see a recommendation from the study group on worship at the Hucklow Family Conference that the Flaming Chalice might be employed in devotions. This is already the case with Toc H and the Zoroastrians. What would be its significance for Unitarians?

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

A Difficult Matter

Sir: I find it difficult to believe my eyes, when reading the second part of the resolution passed by the Western Union Committee at Taunton recently. It "suggests that where individual congregations or Joint Pastorates cannot provide the General Assembly scale, they should freely agree to the Minister taking up part-time work if he wishes to do so".

It appears to me a most retrograde step, throwing an intolerable burden on to ministers whose stipends are already below the meagre minimum agreed by the General Assembly.

The Committee refuses to face the alternative to raising the stipend—which would appear to me to be close the chapel, nor does it make any reference to the question of ministers' pensions.

It is disheartening to congregations which are making real efforts to raise their ministers' stipends and provide a reasonable retirement fund, and which are earnestly considering their assets and their responsibilities.

The whole matter is and will be difficult and even painful, but it is not the less urgent or honourable.

Birmingham. Yours, E. M. Crossley.

Faith and Apathy

Sir: In reply to your correspondent T. G. M. Guise's criticism of my article in the October 3rd issue, I admit that I was begging the question when implying that Communism is compatable with Unitarianism, and I concede that it is debatable whether or not Communists can be Christians. For it is true that Dialectic Materialism is far removed from Orthodox Christianity, but as Mr. Guise suggested it all depends what you mean by Communism, and similarly it depends what you mean by Christianity.

I do not agree with Mr. Guise, however, that the words of Dr. Schwarz prove the incompatibility of the two ideologies. The words of Dr. Schwarz, "Any act, however brutal, and no matter how many people are killed, that advances the Communist conquest, is a peaceful act", could be equally well applied to some periods in the Christian conquest. The justification of the means by the end, and man's inhumanity to man have not been confined to one particular race, religion or ideology. In this country we no longer persecute for our Faith, but though this was originally brought about by a spirit of tolerance it is now largely perpetuated by a spirit of apathy, which is no less dangerous than the military zeal of our forefathers. We, as Unitarians, have I believe a mission to show that it is possible to have enthusiasm and be prepared to sacrifice for our beliefs while not being prepared to persecute for them.

I am sorry that G. Isaac should have interpreted my article as being "pro-Labour". It was not intended to be such. It was intended rather as a plea to Unitarians to vote in the light of their Unitarian beliefs, and I was interested to see a similar plea from the Anglican Father, Trevor Huddleston, in which he summed up what I was attempting to say in the words: "What worries me is the constant feeling in my heart that the vast majority of Christians in England do not believe that their faith is relevant to political issues at all".

London. Yours, Sylvia Johnson.

One Eighth of a Vote

Sir: Your interesting leader in *The Inquirer* for October 17th, with the stress which is laid upon the importance of each single vote, leads me to point out that the value of the single vote in the last election, if cast for a Liberal, was only about one-eighth of the value of a vote cast for a Conservative. This is not Democracy! I should object just as strongly if the discrimination acted against a Conservative or Labour vote. The remedy is proportional representation with multiple constituencies and the single transferable vote. This could not act immediately over the whole country, but it could easily be put into force in 20 large centres of population.

But first we must cure people of saying "Look at France" when proportional representation is mentioned. France has never had the system of election proposed here. Look rather at the Scandinavian countries which have stable governments under this equitable system of election.

Windermere Yours, M. L. Beard.

Experimental Religion

Sir: I would like to thank Rev. Francis Terry for his article entitled "What Makes a Unitarian Church?" I especially value his concluding paragraph where, speaking of "Our Denomination" he wrote, "What we have now is not a clear perception of the goal that shall be, but a sharing in the Spirit that works towards it. This, the Creative Spirit in the last resort, is what makes a Unitarian Church."

This has been my own experience when worshipping with both Unitarians and Quakers, and also many years ago at the City Temple when I used to "sit under" R. J. Campbell in those wonderful creative days of the "New Theology" movement in Congregationalism. It is surely Experimental Religion, with all its exhilarating freedom, as distinguished from Traditionalism with its frustrating dogmatic rigidity. I have also had the experience within the fixed liturgy framework of Anglicanism when listening to sermons by outstanding Modernists such as the late Dean Inge, and the late Archibald Boyd-Carpenter, who so frequently led their listeners out into uncharted ways of adventure.

Worthing Malcolm Rae.

Two Thirds of the Congregation

"May I tell you also that the members of the congregation who receive *The Inquirer* each week are very satisfied with this wonderful little newspaper, so that now two-thirds buy it each week through me or their newsagent."

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 1st, 1959

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. Cuban Davies
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 6.30, Dr. H. J. McLachlan
BIRKDALE (nr. Southport), Unitarian Church, 11, Rev. Jenny Kerlty
BLACKBURN, Free Church, High Street, 11, Rev. W. Wadsworth
BRIDGWATER, Unitarian Church, Bridgwater Road, 6.30 (November 8) Rev. Maurice Johnson
BRIGHOUSE, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BRIGHOUSE, Waverley Road Church and Hunt Street Mission, Small Heath, 6.30, Rev. W. Joyce L. Hallsworth
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. Wry
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. F. Sherwell Price
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
BOLTON, Walmsley, 3.15 Rev. E. S. Price, Halliwell Road, 6.30, Rev. Kenneth Wright
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOSTON-SPA, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Student, Unitarian College
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Billcliffe
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIGHOUSE, Unitarian Chapel, 11, Rev. G. Randell Jones
BRISTOL, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Shetler
BRISTOL, Oakfield Road, 11, Rev. A. H. Shetler, 6.30, Mr. R. L. Nicholson
BURY, Bank Street, 11, Supply, 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. Rhys Jones
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. John Pickston
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quine
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Rev. E. H. Shaw
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Supply
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twiss
COVENTRY, Great Meeting House, Hales Street, 11 and 6.30, Rev. E. H. Morris
COVENTRY, Free Christian Church, Beach Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Frenches Road, 11, Children's Service, 6.30, Rev. J. P. Child
DENTON, Wilton Street Chapel, 11, Rev. F. Coppen, 6.30, Rev. M. Rhodes
DERBY, Friar Gate, Unitarian Chapel, 6.30, Mrs. D. M. Marrion
DEVONSHIRE, Old Meeting House, 10.45, Mrs. Mary Stocks
DONCASTER, Free Christian Church, Hall Gate, 11, Mr. C. A. Redshick, 6.30, Mr. C. H. Sykes
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Watchman
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kirkham
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Wintringham
DUNDEE, Unitarian Church, 71, Constitution Road, 11, Rev. J. M. McGaughey
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Bruce Findlow
ESSEX, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Maurice-Kilsby
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Supply
GLOSSOP, Primitive Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
GLOUCESTER, Barton Street, 3, Rev. John M. Quine
GODALMING, Wood Street Church, 11.15, Rev. R. W. Sorensen
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
HALIFAX, Northgate End, 6.30, Rev. Frank Walker
HARTLEY Free Christian Church, South Terrace, 11, Rev. Dennison Hilton, 6.30, Mrs. Hilton Hilton
HOCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
HORSHAM, Worthing Road, 11, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. Frank Walker, 3.30, Junior Church
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Pitt
IPSWICH, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Wardle
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
LANCASTER, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. Collard
LEICESTER, Newarkgate Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LEWES, Westgate Chapel, 11 and 6.30, Rev. Basil Viney
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kemmish
LIVERPOOL, Renshaw Street, 11 and 6.30, Dr. P. N. Trowell
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kate Mumford
LIVERPOOL, Gateacre Chapel, 11, Rev. S. R. Bevan, 6.30, Supply
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
LIVERPOOL, Hope Street, 6.30, Rev. S. R. Bevan
LIVERPOOL, Lilac Road, 11 and 6.30, Rev. R. B. Sweet
LIVERPOOL, Mill Street, Edgware Road, 6, Rev. Walter M. Lowe
LIVERPOOL, Stanley Mission and Stanhope Street Chapel, 6.30, Mr. James Wilson
LIVERPOOL, Stanley, Ellis Road, 11, Rev. E. G. Lee
LIVERPOOL, Unity Church, Princes Gardens Terrace, Nursing Hill Gate, 11 and 6.30, Rev. Graham Short
LIVERPOOL, Prescot Gate, Upper Lane, 6.30, Rev. T. E. Dalton
LIVERPOOL, Golden Grove, Sharp Lane, 11, Miss M. K. Gaskell, 6.30, Rev. K. C. Townend
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30 (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Dennison P. Hilton
LONDON, Highgate Hill, Unitarian Church, 11, Rev. K. C. Townend
LONDON, Hoxton, High Road, 11, Rev. T. E. Dalton, 6.30, Rev. E. Taylor
LONDON, Islington, Upper Street, 7, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Jessop Graves
LONDON, Leytonstone, Lea Bridge Road, Eastern Grove, 6.30, Mr. J. Bennett
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. S. E. Martin
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Lowe
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. Bowmaker
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. Jenny Kerlty
LYTHAM St. Annes (Ansdell), Channing Road, 11, Rev. E. W. Deakin
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
MANCHESTER, Unitarian Church, Market Buildings, 6.30, Rev. Dennison Hilton
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. David C. Dodd
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rt. Rev. J. W. Dyer
MANCHESTER, Pendlebury, Dob Lane Chapel, 10.45 and 6.30, Pastor D. Mills
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45, Rev. Maurice Hooper, 6.30, Supply
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. H. Warring
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student, Unitarian College
MANCHESTER, Rosshaw Street Mission, 6.30, Rev. R. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield (November 8) 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Willesborough Road, Clayton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. Jenny Gill
MANSFIELD, Old Meeting House 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MELLOR-BROOK, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Rev. David C. Dodd
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storrs
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
NORTHAMPTON, Kettering Road Church, 11, Rev. J. Edmondson
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, Mr. J. Wren-Lewis
PADIHAM, Nigsmith Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
PAGE LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Supply
POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. Dunkle
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John Stevens
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. E. J. A. Williams
RAMSGATE, Hanbo, The Meeting House, 11, Rev. Francis Tebby
REDHOUSE CHAPEL, nr. Horwich, Lancs, 3, Rev. R. J. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Bass
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. E. Phillips
SALE, Ashkinson Road, 11, Rev. Jenny Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD (Attercliffe), 6.30, Supply
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. F. Sorell
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SOWERBY, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whittaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. E. G. Green
SOUTHEND-ON-SEA, Dunlop Road, 6.30, Miss M. Grosvenor
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
STOCKSBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
STRABANE, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
STRATFORD, Portland Free Christian Meeting House, 11, Supply
SUNDON, Sundon Hall Road, 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kinsey
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. Alec L. Fenton
TORQUAY, Unity Church, Morningdale Road, 11, Rev. Charles Easton
TOTTENHAM, Compton Unitarian Church, 11, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Rev. Ernest Shaw, 6.30, Supply
WALPOLE, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Wellington, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Wellington
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
WESTON, Flemington, 2.30, Rev. G. W. Parkinson
WIGAN, Dicconson Street, 10.45 and 6.30, Rev. F. M. Ryde
YORK, St. Saviourgate Chapel, 6.30, Dr. J. J. Kinsella

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2.: Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship. Rev. R. H. Fitchett-Jones, 132 Duke Street, Sugarbough, West Australia
SYDNEY, New South Wales, Unitarian Church, 175 Pitt Street (off College St.) 7.15. Rev. D. W. Edmonds, Manse Telephone LB 5325
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grove Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
SOUTH GEORGE'S CHURCH, Acton Road, Guilford (Vic.). 3.5 weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Antoni Cosmos
TORONTO, First Unitarian Church, 175 St. Clair Avenue West 11, Supply
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. F. Hewitt

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
WELLINGTON, Service suspended—Enquiries—Mrs. Wilson, Tel. 40-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School: 7, Service, Rev. Maurice C. Ruston

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THE INQUIRER

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Births

Davis, to Christopher and Eleanor (*nee* Blake) on October 19th, a son, John Stewart Blake, brother for Penny and the third grandson for Mr. A. L. Blake of Winscombe.

Twenty-five Years

Very recently, the Rev. and Mrs. Denbigh Hilton celebrated their silver wedding anniversary, and the same period has seen the completion of 25 years' ministry for Mr. Hilton at the Unitarian Church, South Terrace, Hastings. The double event was celebrated at a social evening held on Wednesday, October 14th, when members and friends enjoyed a quiz programme, dramatic and pianoforte and song recitals. During the evening, Mrs. Greenhill, one of the oldest members of the church presented to the Rev. and Mrs. Denbigh Hilton a tape-recorder on behalf of all members and friends of the congregation. The wish was expressed that they would be able to give many more years of service to the church.

In reply, Mr. Hilton reviewed the years he had been with the congregation, years which included the war years when the Hastings congregation strove valiantly to keep going despite the many handicaps which the war created. He paid tribute to the loyal cooperation of the workers of the church and in referring to his silver wedding anniversary, said what a true partner he had had all through his married life in Mrs. Muriel Hilton who had been a tremendous help to him in his work.

Harvest Pageant

The evening service at the Harvest Festival at Flowery Field Church, Cheshire, this year took an unusual form, and attracted a deeply appreciative congregation of over 300. The young people of the Church performed the dramatic costume pageant for harvest, written by Mr. John A Ratcliffe, secretary of our Stalybridge congregation, entitled "In Wisdom Hast Thou Made Them All." This was produced in colourful costume in a church which lends itself admirably to this type of service, and was beautifully and reverently enacted.

MINISTERS' PENSION AND INSURANCE FUND

On Tuesday, **10th NOVEMBER**, at 2 p.m., at Essex Hall, 1-6, Essex Street, W.C.2, there will be a **GENERAL MEETING** of the Fund.

BUSINESS

Revision of By-Law 2(c) to give increased premium contributions, under the Fund's Contributory Scheme.

Correction

We much regret that through inadvertance the article on the history of the Croydon Church, printed last week, was ascribed to E. M. Butler, and not to that well-known figure in the London District (Miss) E. M. Butcher.

Women's League

The Sheffield District Women's League met at The Church of Our Father, Rotherham, on Thursday, October 8th, 1959, at 3 p.m.

The President, Mrs. Whitaker, presided at the Executive Meeting and, later, at the General Business Meeting. Thanks to her were recorded for her gracious hospitality on August 25th, when her "At Home" proved such a happy experience and raised £9 2s. 6d. for the District League Funds.

From Mrs. Whitby, reports of Sheffield Standing Conference meetings, and from Mrs. Davies a report of the July Central Committee Meeting were received with interest and gratitude.

Mrs. Eric Phillips conducted the service. She thinks and feels deeply about the inescapable conflict inherent in life today—our deep-seated desire for peace amidst the stresses and strains which confront us on every hand. In considering her dual text, "I came not to send peace, but a sword"; "My peace I leave with you. My peace I give unto you", she led us to see how, even in the midst of that conflict, we can attain to the fullest self-realization in our personal, social and church life, by our recognition of the highest, expressing itself in service, and by our faithful witness to the teaching of our church.

A.S.

Printed by SOUTH ESSEX RECORDERS Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING Co., Ltd., at the Temporary Office, 14, Gordon Square, W.C.1.—Manager (Worldwide) JOHN HEYWOOD. Deansgate, Saturday, October 31, 1959